

under the cliffs for a distance of several hundred feet; it may be entered by boat in calm weather.

One of the most striking objects along this coast is Dunluce Castle. It is perched precariously on the top of a jagged looking rock which rises to the height of several hundred feet, directly out of the sea. The only way to reach it from the main land is by an extremely narrow bridge of natural rock. I contented myself with a view of the castle from the shore, and doubtless have a much more pleasing recollection of it than I would have carried away if I had ventured nearer, for it is true of ruined castles as of many other things that "distance lends enchantment to the view." There were rival claimants to Dunluce Castle many years ago, as indeed there were also to all the northern coast of Ireland.

There is a story which I do not remember even to have seen in print, of how the rival claims of two Irish chiefs to territory along the Antrim coast, was decided by the king of Scotland. The plea of each of the claimants seemed equally good, and the Scottish king who had been called to their help to settle the dispute, could not decide between them as to the merits of their claims, so he directed that they should go out to sea some little distance, each in a row boat, and at a given signal they were to row for the shore. Whichever touched the shore with his hand first was to be the lord of all the coast. The rivals agreed to the terms, and proceeded to the place appointed for beginning the race. When the signal was given they began rowing for the shore, but so equally matched were they that neither could gain an inch over the other. One of them, seeing he could not win, and fearing he might lose, dropped his oars, when he had a few boat lengths yet to make, and taking up his sword with one blow cut off his own left hand; then picking it up from the bottom of the boat, he flung it on the shore, and as his hand touched land first, so, according to the terms of the trial, he became lord of all the coast.

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—Hinton.

The Home

House and Home

A house is built of bricks and stones, of sills, and posts, and piers;

But a home is built of loving deeds that stand a thousand years.

A house, tho but an humble cot, within its walls may hold

A home of priceless beauty, rich in love's eternal gold.

The men of earth build houses,—halls and chambers, roofs and domes,—

But the women of the earth,—God knows!—the women build the homes.

Eve could not stray from paradise, for, oh, no matter where

Her gracious presence lit the way, lo! paradise was there!

—Nixon Waterman.

THOUGHTS FOR THE NEW YEAR—Gal. 4:9

L. W. DITCH

New Year day is a sort of mile post in life's journey. We measure the distance we have come by the years that are past. How different the years appear to us. In youth the intervening space between life's mile posts seems measurless in extent. As age advances the space grows less and less until we almost fancy the distance can be seen. No less great are the changes which result in our contemplation of time's flight. The youth, as he looks down the vista of years, cries out, "Haste, oh! haste ye years. I long to enter upon life's race. I long for the field of conflict. I wish to try my strength and to prove my valor. I long for the prize and the glories of life. To such the coming of a new year brings happiness in anticipation. To the man who has been battling upon life's weary way and tho in a measure successful still remindful of defeats, reverses, and losses and conscious that each returning year shortens the time for enjoying what he possesses for him the years flee too swiftly and he cries, "stop! oh, stop! time in your flight that for a season I may enjoy the fruits of my toil." But time hurries him onward and soon there is a new mound in the cemetery. The wealth for which he toiled falls to other hands. Such is life to the worldly minded man.

Along the way of life I behold another, I hear him say, "Forgetting the things which are behind I press forward toward a city whose builder and maker is God." As he stands upon the threshold of the year there passes but a momentary shadow over his face as he bids the parting year, "good bye" saying "you have been a friend to help me on my way." Then with a smile he welcomes the new year with assurance that its coming days will speed him on toward the goal of all the years, his Father's house. Such is the Christian's view of the flight of time. The beginning of a new year should be to us a time of serious meditation. We should consider well our manner of living and set out upon the new year with high purpose and noble resolves. The text suggests that new year be a time of turning. Sometimes I hear people say "Oh, I do not make resolutions," "I make no promises and then I have none to break." The making of good resolutions and promises of better effort, are signs of life. They manifest the efforts of the soul to free itself from bondage. Dead fish make no effort to stem the current. The person who makes no resolve or promise for the bettering of his condition is simply dead. The dead know not anything, they do not anything. But we be not dead. We want to make progress in divine life. Let us see how this admonition of Paul will help us. Each one must go down into the depths of his own heart and between himself and God turn over the motives which have inspired daily conduct and if these motives have not been quickened by the love of God, turn over for the coming year the reigns of our hearts to

him that he may guide us in the right. No new year is rightly begun which is not begun with God in the heart.

How turn we in our homes? Does our Christian profession help us there? Have we carried into our homes the spirit of content which alone faith in Christ can bring to the heart and without which there is aught but worry and discontent in the home? Much of home happiness is destroyed because we are not content to live within our modest means which by the exercise of our best judgment and diligent labor we are able to procure. When the husband is always worried because bills can not be paid and wife is always nervous because she can not have things like other women the angel content and peace goes out at the window and the devil discontent and strife comes in at the door. "Be content with such things as ye have." Be thankful. More gratitude for what we would so magnify God's gifts that absolute peace and joy would fill our hearts so that instead of sighing we would sing, instead of murmuring we would praise, Christian love would so fill our homes that a crust would be better than a steak, water sweeter than nectar, rag carpet more beautiful than brussels, narrow rooms wider than spacious parlors. A lowly cottage with Jesus of Nazareth is better than a palace at Jerusalem with Herod.

How turn we in our relation and cooperation with the church? We are interested and much concerned about our business, our government, our schools. Are we interested and concerned about the church? Possibly you do not recognize the church as a necessity? Do you receive any benefit from it?

If God does a work for humanity, how does he accomplish the work? Thru instrumentalities, these instrumentalities have in all ages been men and women, called the church. Thru what agency does God preach repentance and remission of sins; Thru what agency does he admonish, correct, and reprove men and women that they may be perfect in Christ? By what means does he destroy evil and preserve good? Thru what does he care for the poor and the suffering among humanity? To what institution do the men and women belong who today, and in all ages have been, most unselfish and most self-sacrificing for the good of all mankind? Without exception we answer to the church of Jesus Christ. We would count the man a fool who having his cellar filled with fruit should proceed to destroy his orchard. He is no more unwise than those who enjoying the fruits of the Christian church now attempt her overthrow. The skeptic is not so unwise as those whose names are on the church register, as having once tasted of the good things of God, now do nothing and give nothing to help the church accomplish her divine mission.

I have used the possessive pronoun not to designate ownership but partnership. The church does not belong more to those who are active and earnest in her support than to those who are careless and indifferent. We